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SAN SOPHIA.

I. X. NIKA,
"Jesus Christ Conquers."

ARCHITECTURE and music, are two of the oldest and noblest arts of the world; have been closely linked and interwoven in its history. Indeed architecture has sometimes been styled "frozen music," and it requires no great stretch of the imagination to liken the fine delicate tracery to the light, airy cadences and trills; the majestic columns and pilasters to the powerful, resonant chords; and the great body of the building to the stately march of the tune.

Religion, which has enlisted the deepest emotions and most powerful actions of man in all ages, has not been slow to avail herself of these two sister arts, and together they have played an important part in all her history.

In architecture we find the useful and beautiful combined, for while "the groves were God's first temples," man soon found that "a place of habitation" was needful for the mighty God; a building in which the loftiest and most worshipful thoughts of man should do honor and reverence to God, and which should afford a safe and secure retreat for man during his devotions.

Many different schools of architecture have flourished in revolving ages of the world; have been modified and blended with each other, thus making the composite styles so often seen. The great mosque of San Sophia, the cut of which stands at the head of this number, is of the composite style, having been first a grand Christian cathedral, built on the site of former churches, by the order of Emperor Justinian in the 6th century, and completed by his son.

It is of the early Byzantine order; is great in its dimensions and fine in its execution. Ten thousand men, under one hundred master builders, were said to have been employed in its construction, and its cost was nearly $5,000,000 (five millions dollars.) It was built in honor of the Sancta Sophia, or Divine Wisdom; is in the form of a Greek cross, and is adorned within with 107 pillars of marble, granite and porphyry. This latter stone, rarely seen here but often in the grand Eastern architecture, is of a very rich, dark red, or wine color. It

is beautiful, costly and durable, and takes a very fine, high polish.

Entering this church, the eye is lost in the magnificent distances traversed in every direction by these columns, and by the costly marbles and mosaics. The great dome, which rises to a height of 180 feet from the ground, is a striking feature of the building, and to secure lightness was built of pumice stone and Rhodian bricks. For security against fire, no wood was used in the construction of the building excepting in the doors.

When the Turkish Moslem conquerors took Constantinople they were not slow to perceive the beauties of the great church, became enthusiastic admirers of it, and soon possessed themselves of this glorious specimen of Christian architecture.

Mohammed, "The false prophet," was shrewd, wily, and a great plagiarist, much of the Koran or Arabic bible being taken from the Bible and twisted to suit "the prophet's" fancy. His followers, not lacking in the same spirit, took two of the most renowned Eastern churches, that of San Sophia, in Constantinople, and the church of St. John, in Damascus, and engrafted on them the Saracenic architecture. This latter, which was erected on the site of the heathen temple of Benhadad, was very recently destroyed by fire, involving a loss of two millions, five hundred thousand dollars.

By a most wonderful coincidence, partly perhaps by the ignorance of the conquerors, and by the hand of Providence, both of these churches, after becoming mosques, retained Greek inscriptions concerning the kingly power of Christ. On the bronze doors of San Sophia, in the Greek character, are the words, "Jesus Christ conquers," which appear at the head of this article. On a fragment of an arch in the outer side of the wall in the Damacus church-mosque, was the inscription in Greek, "Thy kingdom, Oh! Christ, is an everlasting kingdom; and thy dominion throughout all generations."

Glorious fact, that though Mohammedan iguorance, superstition and cruelty, may tyrannize and oppress Christianity; overwhelming nations, crushing individuals and ruthlessly seizing on property, Jesus Christ reigns, God still exists, and sooner or later the power of the "False prophet" must fall under the mighty tread of Him that sitteth on the white horse and who goes forth "conquering and to conquer" by the "sharp sword with two edges which proceedeth out of His mouth." Already has the Bible, "the sharp two-edged sword" gone forth to conquer the fierce Mohammedan power which triumphed over the nations by the sword, recalling the Divine word, "He that taketh the sword shall also perish by the sword." Concerning the blighting power of Islam may the prophecy soon be fulfilled, "The desert shall rejoice and blossom as the rose."

S. M.

WORK AMONG THE JEWS.

BY MRS. CLARA MCLANE.

IT has not been long since my eyes were opened to the great need of laborers in the Jewish missions. It is very certain that the conversion of the Jews to Christ is by no means so active sought for as it should be. We pray for them a little, and we give a feeble support to a few earnest people who work among them. I had thought, like many other Christians, that the Jews were

practically beyond our reach, and that we were not as responsible for them as we were for the Gentile world. When I saw our responsibility in the salvation of Jewish souls, I had fears that I could be of no use; that "no one would want me," for I began to realize how exceedingly difficult the work is, but I found that indeed I was "wanted," and that many more workers were not only *needed* but wanted, for opportunities for work multiply on every hand.

New York City has several organizations and missions for Jewish work, but as nearly a quarter of a million of Jews are living here, the laborers are very few in comparison to the numbers to be reached. That particular branch of work that I am interested in, and associated with, and can speak more freely of, is in charge of *Hermann Warszawiak.

The "New York City Mission," Rev. A. F. Schauffler, D. D,, president, has interested itself in the Jews, and has employed Mr. Warszawiak to take charge. Perhaps a brief sketch of the life of the man who is being used of God in this great work will be of interest.

The instrument raised up for this work was born in Poland, and belongs to the strongest rabbinical family of that country, which is the head of the Jews of Eastern Europe. It was at the passover feast, when he was but twelve years old, that he startled his father with questions concerning the sacrifice the Jews must offer for their sins, and insisted on knowing the *reason* why no bullock was offered now. He was told bullocks are too expensive to sacrifice now. Then the boy cried out, "How am I to have *my* sins forgiven without a sacrifice." A few years from this time, after much thought upon the subject, and not a few bitter experiences, he boldly made the statement in the Synagogue that he believed "Jesus of Nazareth was the Messiah," the "sacrifice for sin." The finger of scorn was pointed at him, and *his own parents* were the first to say that he could no longer live in the town. At last it was neccessary to "flee from home" to save his life. He came to Scotland almost penniless, alone, weeping, and said, "Must father and mother, wife and children and property be forsaken to win Christ?" But few Christians born in the faith are put to this test. "He that forsaketh not *all* that he hath can not be my disciple," but in this solemn hour Christ won the victory, and in the strength of the promise, "Lo I am with you alway," he obeyed the Master's call, "Be my witness to your brethren of the lost sheep of the house of Israel," and he has been wonderfully watched over and blessed. While in Edinburg he was baptized by Dr. Edwards (Presbyterian.) At one time his persecutors followed so closely—their schemes were so well and deeply laid —that he came near falling into their hands. Friends planned for him to sail to America. The day after he landed in New York he was proclaiming his message of the gospel to a very small company of Israelites, and now, after three years, we find this "Little Messianic Prophet" preaching in Dewitt Memorial church on Saturday afternoons to a congregation of seven to eight hundred Jews. We find these Jews listening to the simple story of "Our Saviour suffering for sin," the "just for the unjust," and when we realize that he preaches "The Messiah has already come," and that the Jews have always been taught that this is the very basest falsehood, it is no wonder that the meetings are a *little boisterous* some times, and while many are *noisy* and asking to be allowed to "question," we also see many in tears as Warszawiak discribes the sufferings of Our Lord on the cross, and it is wonderful to see with what power he controls the angry opposers. The number of those interested

*Pronounced Varszaviak.

enough to ask questions became so great that he was obliged to appoint a time to meet such, and Thursday afternoons are given to "questions." The number of persons he meets for "questions" is from a hundred to a hundred and fifty. Beside the Saturday service, he has meetings on Monday and Wednesday nights, a woman's bible class on Friday afternoon, and one for men in the evening, He visits his people in their homes, and carries the gospel to them there, and also goes into workshops, stores and factories. He has made over 5000 visits in three years, and during these visits he has distributed almost 100,000 bibles, testaments and tracts. There are only a few instances where the bibles etc. have been destroyed, but we know of a case where even the tearing up of one was the means of a Jew's conversion. This young man used to attend the meetings to get hold of bibles to destroy them. On this particular night he had stolen several. After tearing out the leaves he threw them into the fire. A page was blown out of the fire, and as he picked it up his eyes caught these words, "Father, forgive them for they know not what they do." The next night he went to the mission to listen to the teaching, and in course of time was won to Christ.

It may sound strange to speak of a "Home for persecuted Jews" in free America, yet it is true that converted Jews are persecuted *here*, and that Mr. Warszawiak found it neccessary to open such a home. He uses it in various ways in connection with his work, and there is seldom a time when there are not a few Jews being sheltered in this "Home." The men "specially" are cast out of their homes and employment. It is a pitiable sight to see the door of every Jewish home and workshop shut in the face of every baptized Jew, while so few Christian homes and workshops are open to them. Mr. Warszawiak has several branches of work too; he has a Sabbath school held at the "Home" on Sabbath afternoons; helpers in the school are always welcome. There is a sewing school for the girls, and we find this a most excellent chance for reaching the girls and their mothers too. These children are very poor. They are taught to sew on garments that are to be their own when made. This is a great inducement to them to learn to sew, and to listen to our teaching. After an hour for sewing we spend about an hour in bible teaching, continually explaining the "old,old story." There is work among the boys too. A "boys' progress club" is organized; their choice for motto, "Dare to do right." This meets at the "Home" on Tuesday night. A half hour is spent socially while an hour and a half is given to bible teaching. These boys are bright and active.

The Jews are not unlike other people. There is a "key' that will unlock their hearts too, and it is love and sympathy and with Him this key does its work. Perhaps there is no other work where wisdom is more needed, and we have often found that if it were not that the Lord is made unto us "wisdom," we should have been baffled many times.

I doubt if there is another mission where so many Jews, in so short a time have been enabled to accept Christ. Although Rabbi Faust and wife have started a mission and free dispensary and hundreds of Jews attend their meetings, the Allan St. Presbyterian church has retained these people, and they hold their meetings in this church. Mr. Faust was a Rabbi for twenty years and from what he has told of their work it appears that they too are doing a successful work among their brethren.

Hundreds have confessed Christ under Mr. Warszawiak's preaching. It can not *now* be true that it is the *novelty* of the work that brings such results, but

must be the depth of his love for Jesus. He is, in his inner life, a very devoted man. There is that *invisible power* which accompanies him in his work for Christ, the Holy Spirit's power.

"Even so then at this present time also there is a remnant according to the election of grace."—*New York City.*

MURDER OF AN ARMENIAN IN PERSIA.

BY THE REV. T. G. COAN, MISSIONARY OF THE PRESBYTERIAN BOARD.

A [illegible] April, only a few days before we left Persia for the United States, one of our most cultured and noble Armenian Christians, Baron Aghajan, a warm and personal friend, invited Mrs. Coan and myself to his home for a farewell visit. Little did we realize as we sat there chatting so happily together that soon an awful death would ov[illegible]rtak[illegible]e him. His wife, Laya Khanum, did tell me that she was always afraid some one would kill him; but I thought it was only the fear of one who was naturally timid. News has just come from Persia of the awful and shocking death of this friend, one of the leading church members in the Armenian quarter of the city of Urumiah. He has fallen, another victim of Moslem fanaticism, of the hatred against all Christians taught in the Koran and practiced by its prophet, Mohammed.

The facts in brief are these, and I quote largely from Dr. Shedd's and Dr. Cochran's letters: On the morning of August 16th Baron Aghajan left his home as happy as usual, after their customary family prayers. At noon he was a mangled, mutilated corpse, stabbed to death by a Moslem mob. About ten o'clock a Moslem woman, having some business to transact, went to his shop, where a lot of others had gathered. He had been negotiating with her for the purchase of some land on which he had made a deposit of money. A Sayid (one of the religious and most fanatical heads) had offered her more for a part of it. Aghajan refused to buy the part left, and asked for his deposit. Without one word of warning this woman, who, it seems, had an understanding with the Sayid, left the shop, and the report was quietly and rapidly spread that a Moslem woman had gone to his shop for immoral purposes. This report was given out in one of the mosques, Juma Madjed, and the order was given for an attack. The rest of the talk is sickening. The large crowd of looties and roughs that are ever ready for deeds of violence, need only the word from their religious heads to rush into any crime. A howling mob of dervishes, young mollahs, students and looties made a rush for the shop, which is in one of the largest caravansaries of the city. Without one note of warning, and while chatting with his friends, he was seized, thrown down the steps, kicked and beaten and dragged along the streets to the Juma Madjed. On the way every hound who could get at him cuffed him, spit on him and heaped indignity upon him. The head Mullah saw that the man would be killed and put him into what is called the "Bast," or sanctuary. When one, no matter what his offense, has once sought refuge in the "Bast", it is against all the laws of justice and codes of religion to touch him. The surging mob had now grown to immense proportions, filling the yard of the mosque and the adjoining streets and covering the roofs that looked down into it, and all clamored for blood. Around the victim some few were making an unavail-

ing attempt to defend him. Although the Governor's men were soon on the spot, resistance was in vain, and a pack of Sayids demanded their victim. A rush was made npon the doors, which crumbled against the attack, and poor Aghajan was dragged out. He was offered his life if only he would pronounce the "Kalema Shadet," or Moslem creed; but he would not thus deny his Lord, and while asking for a moment in which to commend his spirit to God, with curses upon his religion, daggers were thrust through him again and again until he had received over forty deathblows. A rope was then tied around his neck, and he was dragged throngh the streets for over a mile, and thrown into a filthy pond near the city gate. Two hours after the attack all was over, but mob rule reigned, and all Christians who had shops. or were in the city, hastily closed them and fled to the villages. There might have been a general massacre of all the Christians in the city, but the Governor, acting with promptness, sent guards to the mission quarters near the Christian community. In the afternoon aid was invoked from the Governor, and a few weeping friends and relatives went to get all that remained of their loved one. Naked, and so horribly bruised and disfigured as to be unrecognizable, the remains were borne to a neighboring village and given a Christian burial.

And this, Mr. Editor, is the mild, beneficent religion of Islam that was held forth for our admiration from the platform of the late Parliament of Religions. This the *unchanged* teaching of Mohammed who, with the Koran in one hand and the *sword* in the other, is compared with the teaching of the lowly Jesus, and Christian America is asked to accept it as a better religion than Christianity.

Would that those who listen in their comfortable chairs to the rose-colored essays on Mohammed could live as we have among the Mohammedans; then would they see the actual facts and know that the spirit of Islam is the same to-day that it was when thousands were slain, rather than accept its tenets; that only a spark is necessary at any time to kindle into the living flame the worst passions of the human soul, leading to deeds of violence and bloodshed that cannot be described.

This year there has been a great deal of violence in the country, and Christians have trembled for their lives. Many realizing how insecure life is, have fled or are preparing to flee to America. We know not what God's plans are; it may be that missionaries as well as natives shall be called upon to lay down their lives before Christian governments shall see that Persia and Turkey have religious liberty granted them.—*The Independent.*

THE MODEL DELEGATE.

MISS JENNIE B. WALLACE.

E are all of one mind, I think, as to who the Model Delegate is. It is she who, at presbyterial meeting or general convention, renders most efficient service, and, returning, carries back to those who sent her most news of what has been done, and most of the *spirit*—the enthusiasm of the meeting. But what qualifications enter into the make-up of this Model Delegate; what preparation, too?—for it is quite as much a matter of preparation as of natural gifts.

First and foremost, I should place interest in, and acquaintance with, the mis-

sion field in general. Interest implies love for souls and a realization of their lost condition without a Saviour; loyalty to our Lord, too, and zeal for the extension of his kingdom. Send as delegate a woman longing for the spread of the Gospel, and think you not she will strive to understand and enter into the plans which are presented for carrying on the work; will aid to the extent of her ability in forming new plans, and will come home ready to spur her sisters onto fresh efforts?

The woman who is interested in the whole mission work is probably at least moderately well acquainted with it, and with the mission fields. Interest is first aroused by hearing of the need, and, once awakened, calls for more information; this, in turn, quickens the interest, and so the action and reaction goes on. Nowhere does one more highly prize what missionary knowledge she may have acquired than at a presbyterial or a convention. Complaints are frequent, even now, that reports occupy too much time; what would they be did the secretaries, at every meeting attempt to go back to the A B C of matters for the benefit of the unlearned, constructing a sort of missionary "House that Jack built," with additions every year? And yet when, for instance, the Home Mission secretary gives some item of news from Sinemasho, the delegate, in order fully to appreciate it, must have in mind a condensed history of that station; that it is an off-shoot of the Warm Springs Indian Mission; that the Rev. Mr. Speer, his wife and his sister-in-law, Miss Black, are now stationed there, and that the Women's Board not only employs the missionaries, but erects the buildings, and, in short, has sole charge of the mission. Just here is where the Missionary MAGAZINE and the church papers come in as helpers. The woman who for years has been reading, weekly and monthly, news from the missions will not be at a loss to understand the reports of the secretaries.

The Model Delegate comprehends and keeps in mind the past policy of the Women's General Missionary Society, and can, therefore, act intelligently in reference to any proposed measure. As soon as she hears of her election, she sets herself to study up points upon which she feels her knowledge is deficient, including questions that may have been left over from the previous meeting, and any new ones that she believes likely to come up for decision. That this is done by very many there is not a doubt. For example, when the much talked-of "Omaha Memorial" was to be acted upon at Philadelphia, what pains our delegates took to inform themselves upon the subject! And how many, the same year, tried to worry into their feminine brains the ins and outs of the constitution and charter, and to decide upon the exact amount of "auxiliaryship" our Board could sustain to the other Boards without compromising its own dignity or sacrificing its independence? Unquestionably, at the convention, the discussions were more intelligently entered into, and the arguments better followed, for the thought given to the subjects beforehand.

But our Model is not only interested and well-informed, she is also able—and willing—to take some active part in the meeting to which she is sent. I say "willing," for do we not see, at every presbyterial and every convention, dozens of women sitting silent, whom we know as active and intelligent workers in their home societies? They are perfectly able to take part in the proceedings; very likely they are better informed than some who do take part, and yet they *will not*. Sometimes the excuse is that "there are plenty to do the talking." It may be that there are

enough speaking on any one subject, but the same woman should not be obliged to do the talking on every subject. Nobody likes to see a meeting "run" by a few, yet it must be run; if the many won't furnish the motive power, no one should blame the few for doing so. Natural timidity keeps some in their seats, yet these same timid sisters, in a gathering of friends, would not hesitate to speak out on the best way of preserving peaches, or the proper time to make rose-cuttings, or the quickest relief for croup. We are all friends; we have heard each others names, and many of us have corresponded and are old acquaintances long before we meet face to face; more than this, we are all engaged in the same work. I wonder if the stockholders of a bank or railroad, at their meetings, allow modesty to prevent their speaking when they feel that certain things ought to be said! We are stockholders in a greater enterprise than bank or railroad; shall we be less diligent in our business?

The Model Delegate does not push herself to the front and talk on every question, for the mere purpose of being "active;" but, when something comes up on which she has an idea that may be useful, she brings it forth. Her words are perhaps few—so much the better if they tell her thought, but there is one thing to be noted—they are audible. She remembers that speaking in a church is quite different from conversing in a parlor, and endeavors to modify her voice accordingly. She does not pitch it unnaturally high and make her throat do extra work, but speaks distinctly, and with more lung-power than ordinarily, puts more *push* back of the sound so that it will carry. The delegate whose lips can be seen to move, but who, to one across the church, seems to be playing the part of "the dumb orator," is, happily, much more rare than even three or four years ago. Still she sometimes appears, and then, as we strain our ears to catch her words, we resolve to ask some candid friend if that is the way we talk, and if she say "yes," to take a course of vocal training before the next meeting.

Our Model has some acquaintance with parliamentary usage, gained, if not by practical experience. then by the study of Cushing's or Roberts' Manual, or the little compendium prepared, some years ago, by a committee from our own presbyterial. When she speaks, she addresses the chair—not the last speaker. She knows that it is not necessary to second a nomination; that a call of "question" means that members are anxious to have a debate closed and the vote taken. If, as often happens, she is asked to occupy the chair for a time, she is not utterly at sea as to what she should do; does not, for example, take it for granted that, because a motion has been made and seconded, it is therefore to be taken as an expression of the sentiment of the meeting without ever being put to vote. She has learned that, while our societies are not debating clubs, a certain regard for established rules is very desirable,—saving time, preventing friction, and giving an orderly air to the proceedings.

Even-tempered too is this Delegate, possessing her soul in patience in the midst of the most trying debate, or at least appearing to do so, which is the next best thing. She puts into practice the lessons that our fathers and brothers say we are slow to learn—the lesson of being impersonal; of vigorously opposing a measure, if needs be, without the slightest feeling of bitterness toward its advocate. Good judgment aids her in this as much as good temper. She knows that there are two sides to every question, and that it is just possible the other side may be right. She therefore listens courteously to those who dif-

with her. She weighs the arguments pro and con and, when the question is finally put, votes in accordance with her own opinion—not with that of her next neighbor, or of some friend who has counselled her beforehand.

If appointed to serve on a committee, she listens to announcements of committee meetings, and is promptly at the appointed place that neither she nor her associates may lose a moment's time. She is, there as in the open meeting, deferential to the opinions of others, yet not without some of her own, and reasons with which to support them.

I have said "she listens to announcements;" she listens to everything. She does not whisper, or worse still, converse in a tone audible to all about her, right through a motion and the ensuing remarks, and then exclaim, "What is it they are voting on? Shall I vote "Aye" or "No"? She remembers the Golden Rule, and neither the president, the speaker of the moment, nor her neighbors are distracted by the bubblings over of her communicative soul; nor is she herself left in ignorance of that which it is her business as a delegate to hear and remember. She probably takes notes, maybe on the margin of her programme, maybe in a business-like little blank-book. Thus, at the end of the session, she has a clear idea of what has been accomplished.

Before the next meeting of her home society, she glances over her programme or note-book, and arranges in her mind what she wishes to say. Thus, when called upon for her report, she does not vaguely state that they "had a delightful meeting; the work seemed to be prospering on all sides," &c; she gives a brief outline of the more important proceedings, and calls special attention to any points which bear upon the local work, and any recommendations which have been made by the secretaries, the treasurer, or the managers of the various divisions of the mission work. She talks earnestly; anyone can see that she has been deeply interested, and all are, in consequence, inclined to feel an interest too in the matters which have so roused their sister's enthusiasm. They resolve, if the next meeting is near enough, to attend it whether sent there or not; and, if it is far away, to do their best to find another Model Delegate.

Sewickly, Pa.

HOW TO MAKE THE MONTHLY MEETINGS INTERESTING AND PROFITABLE.

MRS. ERMINA GORDON, EDGERTON, KANSAS.

SPURGEON in his sermon, "The Greatest Fight in the World," says "Some have preached good works till there has scarcely been left a decent person in the parish, while others have preached free grace and dying love in such a way that sinners have become saints and saints have become as boughs loaded down with fruit to the praise and glory of God." So, it seems to me, we may search out and follow cunningly devised plans for making our meetings interesting until we lose interest in them ourselves, or we may, by cultivating the spirit of God and missionary zeal in our hearts, become so interested ourselves that we cannot fail to have interesting and profitable meetings, almost regardless of the plan of conducting them.

Things are interesting to us only when we have some previous knowledge of them or interest in them. Take, for

example, the interest which different people feel in the different departments of the secular paper. Some wonder why a page should be devoted to sporting notes, while others consider that the only page of the paper containing items of interest. Why this difference? You have given neither time nor attention to pugilists, and the like, while they have been reading this page of the paper for years, and feel on intimate terms with all the sports in the field. This may prove that in order that any kind of missionary meeting may be interesting to the members they must be already interested in missions, and this interest must be the outgrowth of their missionary intelligence.

The first step toward having interesting meetings is to get the members to read missionary books and papers, that they may not only know what is being done in the different fields and have a personal interest in those who are doing it, but that they may realize in their own hearts that the fields are ripe for the harvest, and thet the laborers are few.

While it is true that the meetings depend more upon the spirit of the members than upon the plan of conducting them, a good plan is better than a poor one. If two o'clock is the hour appointed for the meeting, it is better that the meeting be open at two than at half past two. A great deal of the spirit of the meeting will be lost by a failure to be punctual. Those who are present in time will have much of their enthusiasm turned to impatience, and those who are late seldom bring more enthusiasm than is sufficient to keep up their own interest.

Let the singing be awakening. The majority of the women come to the meeting tired, after having hurried through with their work, and a sleepy tune or two will do more to induce the spirit of slumber than the spirit of missions. The leader must be enthusiastic and sparkling if she would have the meeting likewise. To be so, she must have made careful preparation. Hap-hazard leading will never develop an interesting and profitable meeting. She must also have her heart in the work; cold intellectuality may instruct, but it can never enkindle an audience. Not only must the leader make careful preparation, but also those who expect to take any part in the meeting. Those especially who have missionary facts or news must serve it up warm. If they depend upon some old study or reading of the subject where of they speak, their talk will have very much the taste of cold victuals. To be truly palatable and appetizing it must be stored in mind by a fresh study of the subject, served from hearts warmed by love for God and man, by lips touched with a live coal from the Lord's altar.

Make special study in the meetings of the mission work of our own church. A systematic study of the work in the home field, and of the different foreign fields, will do much to increase the interest in the work, and whatever increases interest in the work will increase the interest in the meeting. Do not let the study end with a few statistics but let it include the condition of the people, with their special needs in each field; what has been done among them; what is still to be done, noticing both the encouraging and discouraging features of the work. We need the encouragements for the strengthening of faith and hope, and the discouragements will call out more earnest prayer for those who are meeting them in the field. Our prayers may accomplish more than our work. Have special objects of prayer. While God can, and no doubt does, answer general requests to bless missionary efforts all over the world, I believe that God answers in a special manner specific prayers. Our prayers should then be largely for God's blessing upon the labor

of individual workers in the district in which they work. If certain fields are being studied, the prayers would naturally follow the study; or if there are special emergencies in the work of any place or person, these should be made subjects of united prayer.

This requires again knowledge of the work. Let the prayers be brief and earnest, offered because the heart is filled with a desire for something of the Lord, and let the prayer ask for that thing. This is characteristic of the answered prayers of the Bible. Those who offered them wanted something of the Lord; they asked for exactly what they wanted, and were not refused. Let the rule be long prayers for the closet; short prayers for the meeting. Have all at work. As soon as every member is a working member, the problem of interesting and profitable meetings is solved. There is no rule by which this can be accomplished except the careful study of the work which will always reveal abundance of work from which to select something adapted to the ability of each member. One of the mistakes which the workers in our societies make is doing too much themselves. If you happen to be the woman upon whose shoulders the work of the society very largely rests, I think you will find it a good rule never to do anything you can get some one else to do.

Let the presence of Christ be recognized in the meetings. We are gathered in His name, and have his promise that He is there in the midst. He takes the same interest in the gatherings of God's people to-day that He manifested when upon earth. No doubt many a poor woman of the missionary society, with her contributions to the mission work, receives the same commendation bestowed upon her of whom He said, "She hath cast in more than they all." The feeling that Christ is present in the meeting to hear our prayers, to receive our praise, and to accept our offerings, ought to those who have the love of Christ in their hearts, to do much to make the meeting one of both interest and profit.

These things suggest themselves as being helpful in the monthly meetings, yet they are not the essentials of the meetings. At best they are only externals. The meetings can be made truly interesting and profitable only when each member dedicates her energy to God, and brings this consecrated energy to the meetings, praying and expecting the Holy Spirit to work in and through her. The greatest devotion of heart and life is attained by those who are the most diligent students of God's word, who have their faith strengthened by daily putting to the test its promises, and who have their love for both God and man increased by daily contemplation of the love of Him who while we were yet sinners died for us.

HER OFFERING.

THE lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla Banks felt a glad sense of homecoming every time she conquered that unruly lock.

She lit her lamp and looked about her. On the floor lay an envelope that somebody had slipped under the door. Miss Banks picked it up and tried to guess what it contained before she lit her oil stove and put her supper on to cook. How frugal was that supper they can

guess who, after a hard day's work, have cooked lonely suppers over an oil stove.

Miss Banks sat down to wait for the cooking and examined the envelope. It contained a stirring appeal for the cause of home missions, and a statement that the treasury was empty. Also a little envelope to hold Miss Banks' thank-offering to be given at the Praise meeting on Sabbath night. It was then Saturday evening.

Miss Banks was a seamstress; but for the last three years repeated attacks of rheumatism and grip had left her little strength for work. The last sick spell had eaten up her small bank account; now she lived from hand to mouth. She was a tall spare woman with old age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor and homely and old, but to Him who looketh on the heart she was rich, beautiful and immortal. Poor and homely and old; yet her taste in *giving* was royal. She would like to pour gold into the Lord's treasury; she would delight to heap diamonds and rubies at the feet of Him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change; one-tenth of it she put by itself as the Lord's share—it would just pay her pew rent. No thank-offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food would it purchase; but Miss Banks knew to a cent's worth how much food she would be *obliged* to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click, and a long crack went half way down the lamp chimney. It might last another week, but likely not. Then she must have a bar of soap; she had forgotten that. No, Randilla Banks could not afford even a ten cent thank-offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sallow cheeks, for she knew the importance of home mission work, and sighed as she thought of the empty treasury; but what could she do to help the work of her beloved church?

Nothing apparently, nothing but to go to her Bible, to *her* chapter, the fifty-fourth of Isaiah.

How Miss Banks wished that the words "old maid" might have been put in the Bible, at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary.

Then this solitary soul turned to the Psalms in search of something suited to one who was too poor to give even a dime thank-offering.

"Cast thy burden on the Lord and He shall sustain thee"—and sustain even the burden of His work, she thought: "Thou tellest my wanderings; put Thou my tears into Thy bottle; are they not in Thy book?" One of Miss Banks' tears had fallen on the thank-offering envelope. There it lay, a little damp spot just where she would have been glad to write $10. Would God accept that salty tear for a thank-offering? Then Miss Banks thought of the "golden vials full of odors which are the prayers of the saints." Like a whisper from the Holy Spirit came the words: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry; for I know their sorrows. And I am come down to deliver them."

Surely God might do something to deliver His Church in answer to her "cry."

Unmindful of her rheumatism she got down on her knees, and I wish every other member of the church could have heard her prayer.

That Saturday evening, in another house on another street, in a cosy room sat another woman, alone. She, too, held in her hand a thank-offering [envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocketbook whose contents had evidently just been examined, and consisted of two silver quarters and a dime, beside two twenty dollar bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change and let it go at that, but I shouldn't like any one to know that I had given so little.

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new fall jacket —the new cape collars are so handsome, it is sure to be ever so much more becoming to me than the one I bought last fall. Dear me, what a shame that styles change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern.

"That other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madame Dupre's opening. I know that I have always said that it was a shame to put so much money into a hat, but that is a beauty, and I mean to indnlge for this once."

So saying, the envelope and money were slipped together into this fortunate woman's purse and the whole matter forgotten as a telegram came saying, "Fred" had been called out of the city and would not be home before Monday. As she made ready for church the next evening she suddenly bethought herself of the thank-offering, and with a half-guilty flush of mortification that her offering was to be so little, she hastily placed the silver pieces in the envelope and sealed the end, slipping both into her pocketbook with the comforting thought, "Oh, well! no one will know the difference, for there is no way of identifying the gifts as no names are used. I forgot to select a text, but never mind, it will have to go as it is. Its rather a shabby gift for a thank-offering, I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and that after the envelopes thus gathered had been opened, the texts read, and the money put in the receptacle awaiting it, there should be a hymn and responsive reading while the envelopes from contributors in the next aisle were being gathered.

Miss Banks sat in the second aisle—there were but three—and it chanced that her envelope was the last to be opened of those gathered in that section. The minisiter opened it to find it quite empty save for a bit of paper from which he read: "It grieved me to think that no coin of mine could be counted among other offerings to-night, and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees I asked that it might be the happy privilege of some one else to make a double offering because to me has been denied the privilege to give at all. That I might not dishonor God by unworthy doubts that He would answer my prayer, I have chosen for my text, "O woman, great is thy faith; be it unto thee even as thou wilt."

There was a little silence after the pastor sat down; many who had given even liberally remembered suddenly that there had been no odor of prayer about their gift. It was but a moment that the silence lasted, but it was long enough for

the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness she tore open the end of an envelope she held in her hand, shook out the dime and two quarters which it held and tucked in their place two twenty dollar bills, while she hastily penciled the words, "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to to give a few coins of little value instead." None in the congregation knew who had made the offering, but, as the pastor unrolled the bills and read the lines that accompanied them, and then with tender emotion asked for a blessing on the two who had thus made a special heart offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do His will. A. B.

Missionary Correspondence.

LETTER FROM EGYPT.

CAIRO, Oct. 21, 1893.

I think it is generally known at home how important is the training given in the girls' boarding-schools, and also something of the results of years of labor for the good of our sisters here. It is encouraging to report that, under the careful, energetic, and capable management of Miss Kyle, our Cairo boarding-school is fuller than ever before, notwithstanding the many other schools that are now found, in every direction, of different creeds.

The missionary society in Coila, N. Y., was one of the first societies at home to take an interest in the founding of a boarding-school in our mission, in 1874, in answer to an appeal by Mrs. Lansing. Afterwards two girls were taken by those in charge and supported by money sent out by the Coila ladies. One of these was a Bible woman. She was here part of the day for some time, while still attending school, and then taught in Sinoris for a year, and for more than two years she has been a teacher in the boarding-school.

The other also taught in Sinoris, her native town, for a year, and was for some time a Bible teacher among the women of Cairo; a quiet, unpretending, faithful worker and member of our church. A year ago she seemed the most suitable person to send to a place called Feshn, where we have had a church and boys' school for some time, and where the members and others were asking for a teacher to open a girls' school, which they were willing to support themselves. I had the pleasure of accompanying her there, of helping to organize the school, and of assisting her in becoming acquainted with the people. In the summer word came that one of our young ministers wished to have her as his companion and fellow worker, and so they were married the last day of August and went immediately to the station where he was to be stated supply for a time. She was much beloved by those among whom she worked, and especially praised by those with whom she lived and whom she taught in Feshn. I hope that those who spent of their substance for her education will still pray for her, that she may be a blessing in her new sphere. A minister's wife at home has a very important position, but here it is even more

so; for in some of the places where we have churches the women have had few opportunities of seeing the outside world, or even mingling with those who have come in contact with a foreign civilization, or with those who have been in schools of different kinds. A minister's wife there is supposed to be an example in her house-keeping, and in the dress and management of her children, as well as in giving up many superstitious ideas and customs, just as her husband takes an important position in the town and district on account of his knowledge of men and ways and places, as well as of religion.

This month I went to Feshn again to take another teacher for the girls' school, and it was very interesting to visit among the people, as it was something different from my Cairo work. For example, after assisting at the opening of the girls' school in the morning, I visited the boys' school with several men of the place, one of whom was the elder of the church, (at whose house I was stopping, and who entertains the Cairo school teachers and visitors generally.) Another was the licentiate who was stated supply there; another, an early member of the church, who is almost blind, and two others. We then all started to the house of one of the members close by, and there we saw a man who needed some friendly advice as to how he ought to treat the members of his family. Then followed the reading of a chapter and prayer, and we rose to go, after drinking coffee, the women meantime joining in the conversation, but sitting out in the other room where most of the work of the house is done. Then I was kindly accompanied by two of the men to the next house, where religious exercises were conducted, and so on most of the day. At noon the new teacher and I had dinner together with the women of a wealthy family, whose little girl, Samaria, is in the highest class in the school. The mother reads very intelligently, and, when not mourning, likes to attend our church services.

It was pleasing to awake in the morning hearing the singing of Psalms in a neighboring house, and to know that in the congregation it is the custom to have family prayers. In one house we visited the man was in trouble, and when I asked him if he prayed as much as formerly, he said: "If I did, would I have this trouble now?"

This congregation has, with some outside help, built a nice church, which is used for services, although it is still unplastered and unfloored. The windows, as yet, are only boarded over, but they hope in time to finish it. When advised to call a pastor, the elder said: "It is the want of money that hinders us. We wanted Rev. —— and also —— before they were called to the congregations where they now are."

The respect and affection manifested toward me during this and other visits made me feel still more the necessity of living near to Christ, so that like Paul one can say: "Those things which ye have both learned and received and heard and seen in me, do, and the God of peace shall be with you."

ANNA Y. THOMPSON.

MINYEH, Oct. 5, 1893.

DEAR FRIENDS:

For a long time I have wished to write something about our station for your MAGAZINE. I have heretofore refrained as I do not know English well, but I thank Mrs. Ashenhurst who has encouraged me to write.

Believing that you will like to hear about El Minyeh I will tell you that it

contains about 25000 inhabitants and is on the west bank of the Nile. The Protestant church here is young. It has had a pastor only eight years and has bought two pieces of property; the first in the middle of the city and the other near the railroad station. More money will be needed when we come to build.

We have two mission schools, one for boys and the other for girls. There are in the city five other schools belonging to the Copts and Catholics and the government schools, El Merey.

Besides the regular church services there is a meeting for the women every Wednesday, when they learn the Psalms by heart and listen to the reading of useful books.

It is eight years since I came to this place. Its religious condition is now much better than at that time. The people here like to hear the Word very much, and we hope that God will help all in knowing His word and fill them with the Holy Spirit that the work among these men and women may not be in vain. Pray for us.

Yours truly, MIRIAM HANNA.

LETTER FROM INDIA.

ANI KULU, Sep. 4, 1893.

MY DEAR FRIENDS:

Those of you who are interested in the Girl's Boarding School in Sialkot may wonder why you have heard so little about it the past summer, so I'll tell you something about this summer's term.

Miss Wilson wrote you an account of the examination and prize giving in April last. Then there were 81 girls in the school. A later news budget gave an account of the removal of several girls by their friends, so the number was reduced to about 72.

I was not well during the summer, and Miss Embleton kindly took part of my classes for a time, and finally she took all of them and left me the general oversight of the school. But even for that I was not able, so things had to get on as best they could.

We had an Assistant Superintendent about two months, but she was not efficient and took little interest in things. She fell ill at the last and had to go home. So when school closed, August 18, poor Miss Embleton had a difficult task getting the girls sent off home and the school closed up. Dr. White very kindly took the few remaining girls to her hospital to spend the vacation. Several of our girls will not return; they are to be married. Let us hope they will still be learners in Christ's school and will do what they can to tell others of Him.

Since school closed I have heard of the death of an old pupil, but I do not know the paraticulars of her death. She had been ailing for a time. She is the fifth one who died of all that have been in the school, so far as I know.

School is to re-open the 20th of Oct. Don't forget to pray for these girls. They are far from perfect, even those of them who are Christian, and many of them, while they know of Christ, yet do not know Him as their own Saviour.

Do all who read this know Him? If any of you hesitate to say, "I know Him. He is *my Saviovr*," will you not set about at once seeking an acquaintance? He is not hard to become acquainted with. He is found of all them that seek Him.

Yours truly,

ELIZABETH MCCAHON.

FOREIGN NEWS BUDGET.

MARY B. REID.

From Egypt Miss M. J. McKown writes:

The work of the mission year is well begun. Mrs. Lansing, widow of the late Dr. Elmer Lansing, is lying ill with typhoid fever. She had hoped to sail for New York last month, but her little daughter, Mabel, fell through a sky-light in the roof down to the court below, a distance of thirty-five feet, breaking her leg. Mrs. Lansing has had many sore trials since her return to Egypt two years ago.

The Ibis has again spread her white wings and is carrying Mr. and Mrs. Ashenhurst from village to village. The prospects are very encouraging; the harvests are fast whitening. How glad we would be if you could tell us the second lady we asked for is coming this year.

An interesting incident is given by Mrs. Harvey, showing how Mohammedans evade the temperance question of their religion:

When on our way from Ramleh two turbaned, well dressed Moslems were sitting on the seat facing us. Another Moslem sitting near handed one of these a glass of brandy. I advised him not to take it. He said, "My head aches." I told him that would increase the pain, but he replied, "If the pain is caused by drinking, drinking will cure it." Then I asked, "Does not your Koran forbid drinking?" He said, "It forbids drinking wine, but there was neither brandy nor araka at the time the Koran was given, so it could not be forbidden." We knew that many Mohammedans used strong drink, but never knew why and thought that they could not be true Moslems.

Miss Kyle reports the opening of the Girls' Boarding School at Cairo:

. Our school opened the 4th of September with a good representation of girls. Ninety entered the first day, and there has been almost a daily increase up to the present time, so that at the end of the first month there is an enrollment of 165; of this number 53 are boarders. Religious sects are represented as follows: 30 Protestants, 83 Copts, 22 Greek Catholics, 8 Roman Catholics, 21 Mohammedans and one Jewess. The Turkish girl we had last term from Beirut returned, and intends to make another trial to enter the medical school for women here in Cairo. Gamella is a very interesting girl, and to hear her tell how faithfully she read the Bible in her own home during her vacation, in spite of the opposition of relatives, shows that the truth has found lodgment in her heart, and while she still retains her own religion, we have the hope that she will become a follower of Jesus Christ. We are much encouraged the way the school opened this term, and hope by the help of the Lord much may be accomplished in his cause during the year.

Of general work among women in Cairo and the Fayoom the following notes have been given:

Dr. Harvey and Miss Thompson spent the month of July in Ramleh and returned to Cairo. The ladies commenced almost immediately to visit the women, as some were sick and some had been bereaved during their absence, and as the members of the Cairo congregation and its adheren are scattered over the length and breadth of the city.

Toward the end of Aug., Miss T. went to the Fayoom to visit women there. This is the part of Egypt where the earliest native friends live, and besides these there are many other new ones, some of whom in Senoris are taking lessons from one of the elders of the church, an elderly man, who is very friendly.

The India part of our Budget is tinged with coloring of the Himmalagah mountains. Mrs. Holiday writes from Dharmsala, Sept. 19th:

My dear Mrs. Reed: I am a little late getting my Budget off again this month, but so many are off on their summer vacation and I know it is a task for them to write.

We are enjoying a visit from one of the Canadian Presbyterian missionaries, a very dear girl, who was a companion on our voyage to this country. You cannot realize how much we enjoy meeting Christian friends in this land. I dont think there is any trial much harder for the missionary than the loss of the fellowship of his Christian brethren. We have our missionaries, but even we are separated one from another the greater part of the year.

We are glad to hear of Mr. Cummings being much improved in health. Mr. Fife is also better. Dr. White is still at her post on the plains. Dr. McKee is some what improved in health.

You dont know how eagerly we scan every paper on foreign mail day to see if there have been any appointments for India.

We will very soon be on the plains again. We are always glad to go back. There our work awaits us and here we are only staying from necesity.

From Prospect Place, Murrees, Mrs. J. L. Porter writes:

Dear Friends:—I received word last week that I was to write for the News Budget this month, but what shall I say? The school closed for the summer vacation on August 18, and we left the same night for Murree, where we have been enjoying the cool mountain breezes. The school term lasted from the beginning of the year until the middle of August, six days in the week without a break.

One of my pleasant duties in the cool of the early summer mornings was to take Mr. Porter to the boys' school and then drive to another part of the city to see the girl's school under Miss Mukerjee's care.

The girl's school has increased largely in attendance, especially in the primary department, and this gives promise of increased numbers in the future in the higher departments. Just before the school closed for vacation a native gentleman called, and after examining the different departments, he handed Miss Mukerjee Rs. 15 to procure a treat for the girls. He was very profuse in his praises of the work done, and expressed his pleasure at seeing education spread among the girls of India. As you all know it is not every native man who cares to see the women educated, but the secret of this man's interest was the fact that his brother had just married a girl who had passed the examination from our school, and as the brothers were educated the family were pleased to see the one obtain an educated wife.

Just now the matter of starting a class in English is under consideration, a number of Christain parents who have daughters in the school have made a request for English to be taught in order that they may have access to the Christian literature of the English language.

We are enjoying our vacation in Murree very much

and hope to have new vigor for the work on the plains in October.

Miss Logan tells us of the mountain clouds;

After dinner today, Miss Young, Mr. Scott's children and I started out for a walk, for we consider it both a duty and a pleasure to appropriate to ourselves as much of this delicious mountain air as possible. We take the lower road that leads around past the "Point," where there is a magnificent view of the setting sun. But, alas, for human expectation; the valley was full of clouds and just one rift through which a shaft of light extended over the gray sky.

Nothwithstanding the somber coloring, the valley was pretty. I never look at it without thinking of the ocean when the wind is up. Its broken surface, softened by the distance, is very much like a rough sea.

It was now getting late, so we turned our faces homeward. How majestic the mountains are! There is not much snow on them, but some fleecy clouds were floating about, and in the fading light it did not take much imagination to create huge snow drifts of these. As we came past "Shady Side" cottage we stopped for a little chat with Mrs. Holliday and Mrs. McKee. (Aunty Gordon was pressing fern.)

We appreciate the contribution to our Budget from Miss Young, who has been suffering much with her eyes during the summer. She writes:

An order from the doctor obliged us to leave our work at Pasrur a month earlier than we had planned to do. We have encouraging reports of some of the work we have so lately begun. Our missionary society at Marah, organized in April, is kept up, and also a women's prayer meeting by the women themselves. The society at Pasrur, although doing well while we were there, is not being kept up during our absence. News of this kind makes us wish that we could stay down on the plains all summer. The work is new and strange; so it is not surprising that the women feel dependent. The Pasrur society sent in its first contribution to Jhelum after the recent destrucnive floods. It was a pleasure to see the joy the women took in sending their own money. Seeing a practical result of their efforts they were encouraged to work on. We joined with them in praying for God's blessing upon what we were sending, but I feel sure a rich blessing fell upon our India sisters, who perhaps for the first time felt the reflex blessing of giving that which required a sacrifice on their part.

I must not close before expressing the joy we all feel over the news that new missionaries are coming soon. While we thank you, our sisters at home, for your hearty response to our appeal, we with you rejoice that the Lord of the harvest is sending forth the laborers, realizing that the blessing and reward are for those who send as surely as for those who are sent.

Word has come back from the India party, consisting of the family of Rev. D. S. Lytle, Miss Ella M. Gordon and Miss Mary A. Lawrence, of their safe arrival at Liverpool.

The Egyptian party, consisting of the family of Rev. T. J. Finney and Miss Carrie Buchanan, sailed from New York Nov. 15 on S. S. Britanica, White Star Line. May the Lord of the vineyard bless and keep all these workers as they go forth to gather the ripening fruit.

THE FREEDMEN'S MISSION AT HENDERSON, N. C.

Though youngest of the missions of the Freedmen's Board the work at Henderson has not been without its influence for good. The work has been in progress only two years but many have been helped by it. From the first pupils have flocked to the school and the numbers under its care have been limited only by its accommodations for them. When in 1891 the large buildings were removed from Bluestone to this place, it was supposed the accommodations would be sufficient for at least a few years. But the first month the rooms were nearly filled, and before the end of the year the Board had decided to increase the number of rooms. Last year four school rooms were added and the chapel enlarged, but the increased capacity did not satisfy the demand. If we had three more rooms for the primary department we could easily fill them, and could also do our work more satisfactorily.

This year opened with an increased attendance in all except the higher departments. Many of the older pupils, especially those from a distance and from the country, have been kept out because of the hard times, and to help in gathering the crops. Some of them came in the first of this month, and others will be in soon. But in the lower departments the rooms have been full from the first week. In the two primary rooms we have enrolled more than 225, and we could easily increase the number to 300. Nearly 50 have been turned away because we had no room for them.

In fact we have already 50 more than we should have. If we could have five or six rooms for our primary department, and then make of it a training school for those in the higher grades who wish to prepare themselves for teaching, we could at the same time do the school work better and give a training to a normal class, which would be the means of improving the colored school in the whole country. This last is greatly needed, for the colored teachers in the public schools accomplish almost nothing.

We have enrolled now more than 400, or, if we include all who have been in since the term opened, nearly 450. About 20 per cent of those who enter are so irregular in their attendance that little can be done for them. These we intend to drop from the roll and give their places to those who will come regularly.

The sewing department begun last year by the Women's Board, and under charge of Miss Kerr is doing a good work in training the girls. More than 100 girls receive lessons each day in plain sewing and in cutting and fitting garments, which will be a blessing to them and to others all their lives. Once a week lessons are given the girls in the cottage in cooking.

The religious services are well attended. The attendance at Sabbath-school and preaching Sabbath afternoon varies from 400 to 600, on pleasant days the number reaching the full capacity of the chapel. The Wednesday evening prayer-meeting is also well attended, and a considerable number of the young people take part in the service. On Friday afternoon one hour is given to young people's and children's meetings in which all the pupils are included.

On the whole the year has opened favorably and the outlook is good. With increased facilities we could accomplish more, but our purpose is to use what we have to the best of our ability. There is a great need of help this year in clothing. Many because of scarcity of money have been unable to obtain work and have made little provision for the winter. We have many more calls for help than we are able to supply. Last Friday we opened our supply of clothing, 16 barrels and boxes. Nearly three hundred people, representing nearly that number of families, were waiting to be supplied. In two hours, *not a piece of any description* remained, and the wants of the people were not half met. We hope to have as much more in a few days. We could easily dispose of four times as much as we have yet received.

C. L. McCRACKEN.

Nov. 9, 1893.

Young People's Department.

A RETROSPECT.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."—Ps. xix, 14.

Retrace the months,—what hast thou done
The youth around thee to improve?
What, through the year whose course has run,
To win them to a Saviour's love!

And hast thou thine own weakness felt,
Thy constant need of help divine?
And when in secret thou hast knelt,
Has faith declared each promise thine?

Hast thou besought the Lord to bring
The tender children to His feet,
That they may own their Sovereign King,
Confessing that His love is great?

Look back, my soul, impartial trace
The scenes of the departed year;
Implore forgiveness, seek for grace,
And heaven in mercy heed thy prayer.

—*Selected.*

A BEAUTIFUL PICTURE.

A beautiful picture of consecration and devotion to noble purpose is that given in the hospital on the shore of the lovely Tegernsee, in Tyrol,—that of royalty turning away from every selfish indulgence and finding pleasure in following in the steps of Him who came not to be ministered unto but to minister.

The hospital was founded by Duke Karl Theodore of Bavaria for the benefit of poor people with diseased eyes. The Duke is himself doctor in chief, and his wife, the beautiful Marie Jose, Infanta of Portugal, acts as assistant and may well be called the guardian angel of the house.

She comes to the hospital at six o'clock in the morning, dressed in a plain white serge gown, and a little round lace cap. Her very presence is encouraging, while her gentleness and beauty endear her to all. She administers the ether, dresses the wounded eyes, and with untiring patience relieves the tedium and loneliness of those who lie with bandaged eyes, by the beautiful selections she reads to them. Still further, to while away the weary hours of darkness, she has placed fine musical boxes in every ward. She superintends the whole establishment and twice a day makes the round of kitchen, pantry, laundries, etc., to be sure that all is as it should be.

In one year the Duke performed two hundred and sixty-two times the operation for cataract, and every case was absolutely successful. The royal couple spend the spring months in Meran, where, through their exertions, the number of the blind have diminished thirty percent during the last five years.

The Duchess is assisted in her work of mercy by her stepdaughter, the young Duchess Amelie Marie, and by the two beautiful daughters of the heir presumptive to the throne of Bulgaria, the Princesses Aldegonde and Marie-Ludwiga, who are nineteen and twenty-one years old, but who prefer, to the glare and pomp of court life, the peaceful and quiet existence they lead on the shores of the Tegernsee, tending the suffering and helping the poor, to whom they consecrate their fresh young lives. Is not this a beautiful example worthy of all imitation?—*Helping Hand.*

STORY BY LITTLE CHINESE GIRL.

During the sixth moon, Wen Shan, one of our neighbor's girls, came back from the Peking school. She looked so queer to us! They had taken the bandages from her feet, and she walked like a boy; and her feet were nearly as big as a boy's. I laughed at her because she had followed the foreign devils, and had a girl's head and a boy's feet; but often my poor feet ached so I wished in my heart that I had boy's feet, too.

At first we all made sport of Wen Shan, because she had been off to the mission school; but she was so gentle and kind we got ashamed to make her feel bad. One day I said, "Why don't you get angry and revile like you used to do?"

"Because Jesus said, 'Love your enemies.'"

"Jesus? Who is Jesus? Is he your teacher?"

Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it all the same. We all liked to look at her doll and the pretty things that came from America in a box for the school. No one in our village ever saw such pretty things. Every one went to see her home after she trimmed

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it up with the bright picture cards. She says the verses on the cards are Bible verses; and the Bible, she says, is the book the true God has given us, to help us to be good and please him so we can go to heaven when we die.

When I told grandma she said, "Ask Wen Shan to bring the Bible book over here and read to me; and I want to hear about her Jesus God too."

When Wen Shan came I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love her Jesus, but we are afraid of our gods, and sometimes I think her God must be nicer than ours.

No woman in our village can read. It is a wonderful thing to hear her read as well as the mandarins! One day she read where Jesus said he was going away to prepare a many mansions, and he promised to come again for his friends.

Grandma said, "That's very nice for the foreigners."

But Wen Shan said: "He is heaven's Lord,—our Heavenly Father; we are all his children. He loves Chinese just as well as he does Americans."

"Do you think there is a heaven for me, too?" said grandma, and her voice shook so it made me feel very queer in my heart.

"Yes, surely there is."

"But I am nothing but a poor, stupid old woman, and I am afraid he won't want me in his fine mansions," said grandma.

After this I noticed that grandma did not burn any more incense to the gods, and sometimes it seemed to me she was talking with some one I could not see.

When the cold weather came she began to cough and grow weak, and one day I heard them say, "She cannot live long." My mother bathed her and put on her fine clothes, and the priests came from the temple and beat their drums and gongs to scare away the devils that watch for the dying. Poor old grandma opened her eyes and looked so scared I could not look at her.

Mother put the brass pin in her hand, and she shut her fingers around it tight.

All at once she said, "Send Ling Te to that Jesus school." Then she went off to sleep. About midnight she opened her eyes and smiled so glad! But she did not seem to see us.

"Oh, look! look! The door is open! Oh, how beautiful! Yes, it is my mansion! So big! There is room for all of us! I'll go first and wait for you."

Then she folded her hands and went to sleep, and they put her in the black coffin and fastened down the cover with pegs.

I found the old brass pin on the floor. I was so sorry for grandma, until I remembered she said the gate was wide open, so I thought she would not need to rap.— *Extract from a letter in "Northwestern Christian Advocate."*

Editorial Department.

The letter in our foreign correspondence signed Miriam Hanna, was written by the wife of Rev. Hanna Bishai, the pastor of the church at Minyeh, in Egypt. Her father was a worthy elder in the church at Senoris-li Fayoom and she was one of the early pupils in the Cairo boarding school. Besides looking after the girl's school, at Minyeh, she does a good deal of visiting in the congregation, and helps her husband, who, although a young man, has almost lost his sight.

We are indebted to A. D. F. Randolph & Co. for a copy of Missionary Land-

scapes in the Dark Continent. The appearance of the volume is at once simple and artistic and corresponds well with the contents. The author has succeeded admirably in giving to his readers pictures of some of the "notably fascinating African spheres," where the banner of the cross has been planted by the advance guards of the great missionary army. It is unique, charming and instructive.

Our readers will be most interested in the chapter on Evangelization in Egypt and the Nile Valley. It is a pleasure after our years of toil in Egypt to stand off for a moment and behold its results as portrayed by one who did not view it from a United Presbyterian standpoint or American eyes—or in other words, "to see ourselves as others see us."

In the responsive exercises on pages 49 and 50 of Sept. number will be found extracts from this chapter. Missionary Landscapes in the Dark Continent, by Rev. James Johnston A. Y. S., author of Missionary Points and Pictures, is published by A. D. F. Randolph & Co. 182 Fifth Ave., New York. It will form a pleasing volume in any library.

The last annual meeting of the American Missionary Association was held in Elgin, Ill., from Oct., 24th to Oct. 26th. The survey of the work of the society for the year showed that the educational work in the South has been flourishing. It includes 78 schools, 5 chartered colleges; 29 are normal and 43 are of lower grades. Among the most important and promising are the mountain schools specially provided for the Highlanders of Tennessee. The work among the Indians is encouraging. A new feature in the Chinese work has been the effort to reach 2500 Chinese women in the city of San Francisco by female missionaries, especially physicians.

CLOTHING FOR THE FREEDMEN.

You will doubtless be somewhat sur prised at our coming this month again but it is to ask that clothing be sent mor liberally. Already we are receiving le ters speaking urgently of the great nee of clothing, etc. We are told that *many* will have to discontinue school if no supplied soon. Those who have writte as being *specially* needy are the mission at Miller's Ferry, Ala.; Henderson, N C., and Chase City, Va., while Athens Tenn., the little girls and boys at Knox ville, Tenn., and those especially unde the supervision of the Bible Reader a Norfolk, Va., will need a good share too

We are anxious that societies will giv this matter their earliest attention. The failure of crops, caused by the dry sea son and the scarcity of money, makes work scarce and pay poor. Should this winter be as severe as last, there will b extreme suffering among these people. In sending, address,

Mr. Peter Cloud, Miller's Ferry, Wil cox Co., Ala., Canton Bend.

Rev. J. L. Cook, Athens, Tenn.

Rev. J. S. McCulloch, Knoxville Tenn., and mark for little boys and girl in the Homes. (Send only children clothing here, ages, five to twelve.)

Rev. C. L. McCracken, Henderson, N Carolina.

Rev. J. M. Moore, Chase City, Va.

Rev. J. B. Work, Norfolk, Va. In writing to principal when you send the receipted bill of lading, state that the clothing is for those most needy under the care of the Bible Reader.

For further information, address,

C. JANE VINCENT, Cor. Sec.

71 Arch St., Allegheny, Pa.

A Moravian missionary among Kaffirs in south Africa tells of the collection at a church dedication last December. The church was filled chiefly with heathen. Upon the table were placed two plates

and one after another came forward and placed his gift there. Several gave £1. But the gift was invariably in small coins. It was customary to announce the name and the gift in a loud voice, and the crowd of natives accompanied it with loud hand-clapping. The more numerous the coins which composed the gift the larger a man's proportion of applause. Several announced that they gave an ox or a sheep or a horse. One and another came up and gave first for himself so much, then so much for his wife and so much for his children. And as the Kaffir does everything with many words and in a loud voice, zeal and noise were not wanting at this collection. The unique feature of the whole affair, however, was the fact that the givers were almost all heathen.

A multitude of contributions, made up of smaller offerings of nickels and pennies placed day by day in the *mite box* beyond the reach of panics or bank failures, will give a full exchequer and enable our *Women's Auxiliary Board* to meet all obligations in the Freedmen's work as well as the other benevolences under its control.

Only thirteen dollars and fifty cents have been received during past month ter for publishing the minutes. There yet remain about one hundred and eighty-seven ($187.00) dollars due to the publishers which ought to be paid immediately. Will not presbyterial treasurers see to collecting and forwarding the amounts due from their societies, to

MRS. J. G. CARSON,
Treas. of Minutes Fund.

Mr. Russell Webb, an English convert to Mohammedanism, and who is now a missionary for that faith in this country, was, we believe, its only representative at the Parliament of religions. He received a storm of "shame" when he attempted to vindicate polygamy before that body. He then attempted to retrieve by saying that the Koran did not justify polygamy nor religious persecution. He was driven from this refuge by Dr. Post, a Presbyterian missionary of Beyrout, Syria, who rose and read from the Koran that a man may have nine wives, and commands to kill infidels. Dr. Post is a fine Arabic scholar, as well as a devoted missionary, and from his long years of labor in a Mohammedan country no doubt knows more about Mohammedanism theoretically and practically than does Mr. Russell Webb, its new apostle.

From John Elliott, the great missionary to the American Indians, William Carey, Adoniram Judson and their associates, who were the fathers of missions on the Eastern continent, caught the missionary zeal, which, through the blessing of God, is to-day transforming Asia.

IMPORTANT NOTICE.

The committee having charge of the "Literature Booth" during the Bazaar, which will be held December 7 and 8, would call the attention of their numerous friends to the fact, that in addition to a choice selection of books, a unique souvenir will be for sale, which will be worth while for every United Presbyterian to possess, not only because of its utility, but also for its beauty, viz a United Presbyterian Calendar for 1894, at the low price of twenty-five cents. Any person desiring a calendar who cannot attend the Bazaar, by remitting twenty-five cents in postage stamps to Miss Ella Clark, secretary, can have one sent by mail.

MISS M. M. PRESSLY, Chairman,
MISS ETTA CLARK, Secretary.
184 Chartiers Street, · Allegheny, Pa.

"A WORD IN SEASON, HOW GOOD IT IS."

Is it too much to ask that in these times of financial depression your contribution to the Missionary Society and the sixty cents subscription to the Missionary MAGAZINE should not be the first items cut off? Nothing will strengthen your missionary society more than the circulation of the MAGAZINE. One says, "I do not believe a mission worker can *back-slide*, who reads her MAGAZINE. Through it we learn the facts which are like magnets to hold us to the work. Through it we feel the heart-throbs of our foreign missionaries; and hear the deep undertone of anguish from heathen homes. Can there not be a *revival* of interest among our presidents and agents, and such an addition to the subscription list as will rejoice the hearts and strengthen the hands of those in charge, who from the beginning have known no other word but *hope*? We repeat the question asked last month: Will you help us?

HELP FOR THE FREEDMEN.

The appeal for help in all our stations among the Freedmen is loud and earnest. They are poor in this world's goods, and are in immediate need of clothing, shoes, etc., to enable them to attend the churches and schools now so well established among them. No mission field promises quicker and better results. "These people are easily reached. They speak our language, they accept our institutions, they adopt our customs, they obey our laws, they love the land of their birth and their freedom." God in his providence has thrown the evangelization and education of this large mass of human beings (about eight millions) on the conscience of the Christian people. In proportion to her strength and influence the United Presbyterian church should do her part, and we believe she will.

PROGRAMME FOR DECEMBER.

PART FIRST.—CHRISTIANITY.

NOTE.—"One great fact which makes a broad distinction between other relgions and Christianity is that *they* are ethnic and *it* is catholic. They are the religions of races and nations, limited by these lines of demarcation, by the bounds which God has beforehand appointed. Christianity is a Catholic religion: it is the religion of the human race. It overflows all boundaries, recognizes no limits, belongs to man as man. And this it does because of the fullness of its life, which it derives from its head and fountain, Jesus Christ, in whom dwells the fullness both of godhead and of manhood."

JAMES FREEMAN CLARKE.

Psalm 222, No. 26 of Bible Songs.

Scripture Reading.—Hebrews 1:1-9; 1 Tim. 3, 16.

Prayer.—That the same mind may be in us which was also in Christ Jesus.

Paper.—Palestine in time of Christ.

Psalm 21:1-3, No. 24 Bible Songs.

Bible Reading.—Part 1st.—What think ye of Christ? Whose son is he.?

Part 2nd.—Christ's Missionary Methods. His selection of the twelve and their daily training. His instruction to the seventy. His preaching to the people who heard Him gladly. His compassionate healing. His reply to cavilers and His rebukes to the self-seeking, the self-righteous, etc.

Part 3rd.—The missionary charge to and prayer for every disciple.

Part 4th.—The kingdom of Christ.

Prayer.—"What wilt thou have me to do?" "Thy kingdom come."

Psalm 68:17-18, No. 91 Bible Songs.

PART SECOND.—CONFERENCE.—OUR FOREIGN MISSIONS.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

JAN.—The Outlook.
FEB.—Systematic Beneficence.
MARCH.—The Thank-offering.
APRIL.—Missionary Literature.
MAY.—Our Congregational Societies.
JUNE.—The Women's Board and General Society.
JULY.—Mission in Egypt.
AUGUST.—Mission, India.
SEPT.—Home Missions.
OCT.—Warm Springs Mission.
NOV.—Freedmen's Missions.
DEC.—Our Benevolent Institution, and a Review

PROGRAMME FOR JANUARY.

PART I.—THE OUTLOOK FOR OUR MISSIONS IN GENERAL.

Devotional exercises.
Roll call.—Bible promises.

PART II.—CONFERENCE—THE OUTLOOK FOR OUR MISSIONS IN PARTICULAR.

Opened by—
Question Box.
Closing Exercises.

Reports of Societies, Etc.

REPORT OE WOMEN'S BOARD.

The regular monthly meeting of the ard was attended by 14 members, one ember, the Recording Secretary, being sent.

Foreign Secretary reports the depart- e of the missionaries to India on Oct. th, and their safe arrival in Liverpool. Letters received from Misses McCowan d Park; also from Dr. Johnson. $500 s donated to assist in the re-building Mr. Scott's church at Jhelum.

Miss Buchanan being in the neighbor- od, Monongahela Presbytery will give arewell reception Nov. 9th, in the 2nd urch, Pittsburgh. Committee to pro- e medical missionary report progress, veral names having been sent to Com- ttee.

Home Secretary reports from 5th urch, Chicago.

Secretary of Church Extension pre- ts case of Woodruff Ave., Indianapolis. Action was taken regarding these es, but endorsement being necessary, not yet complete.

Freedmen's Secretary reports from McCulloch in regard to insurance fire escapes; both recommendations pted.

Miss McCahon reports 153 visits and wing classes organized. Miss Wallace es that they have assumed the sup- t of 4 orphans, and asks for help. ior missionary societies are urged to up this work. Miller's Ferry re- s 6 classes; 71 scholars.

hase City reports 86 scholars in the industrial department. Henderson has received 7 barrels, 5 boxes and 2 sacks, all serviceable goods.

Norfolk industrial department 288 scholars. Miss Mabon, Bible reader, report 140 visits. Meetings Tuesdays and Fridays for study of Sabbath-school lesson.

Literature Committee reports sending out over 3000 Thank-offering boxes and 900 copies of Mr. Sawyer's Bible readings.

Treasurer reports October receipts.....$2.613 53
" " " expenditures..... 6.112 10

Adjourned meeting to be held Nov. 21st.

MARY W. PORTER, Sec'y.

TREASURER'S REPORT.

Receipts for the month of October, 1893.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—1st Pawnee, $12.10; Liberty, Neb, 3.63; 4th Pittsburgh, Y. W. M. S., 5; Bovina Centre, for India, 17; West Kortright, 10; Loveland, 10; North Bend, 10; Omaha Central, 12; A Friend of Missions and A. P. Home, 15; Tarentum, for India, 15; Bloomfield, Steubenville Pres., for Egypt, 15.13; Steubenville, 7; 1st Wheeling, 40; Uniontown, 11; Uniontown, Pearl Gatherers, 10; Warnock, O., 10; Belmont 8; Huntsville, 12; New California, 7; Bellefontain 15.

Foreign Salaries.—Miss Carrie M. Buchanan, Monongahela, Pres., $72; Miss Martin, Steubenville Pres., 125; Mansfield Pres., 69.50; Miss Parks, Cedar Rapids Pres., 55; Miss C. E. Wilson, Keokuk Pres., 124.25; Des Moines Pres., 87.50; Miss Thompson, 1st Ohio Pres., 62.50; Miss Lawrence, by Miss Elizabeth D. I. Ewing, Colo., 20; Miss Young, College Springs Pres., 22.50; Miss Strang, Southern Illinois Pres. 100; Miss Corbett, Brookville Pres., 30.

Foreign Specials.—8th Pittsburgh Dorcas Soc., scholarship India, $25; Greeley, Colo., Y. P. S. C. E. Pupil Sialkot, 6.50; 4th Allegheny L. M. and Benevolent Soc., Bible reader India, 96; 1st Allegheny L. F. M. S., Pupils Assyoot, 75; A Friend of Missions Parnassus, to replace surgical instruments medicines etc., for Dr. Johnson, India, 100; Scroggfield, O., native teacher India, 66; Cadiz, O., scholarship, Sialkot, 25.

Hospital Work India.—1st Wilkinsburg, 10; 1st Allegheny Church Mission, 5.

Home.—Liberty, Neb., 3.63; Robinson Run, 7; 1st Washington Y. L. M. S., 3; Albany, Or., 7; A friend

of Missions and A. P. Home, 10; 1st Allegheny Ch. Mission, 5; Miss Eliza Cooper, Monmouth, 5; Brookfield Pres., 14; Salineville, 18.94; Steubenville, 6; 1st Wheeling, 35; 1st Detroit, 10; New California, 15; Huntsville, 11; New California M. Band, 5.

W. S. Indians.—1st Chicago, 20; Monongahela Prcs, 55; Colony, 3.90; "A Friend" Hanover, Ind, 5.

Freedmen's—Liberty, Neb., $3.62; 2nd Pittsburgh Bible-reader Norfolk, 22; 4th Pittsburgh, Y. W. M. S., 3.75; Mrs. E. B. McCrea, Aledo, to furnish room in Girl's Hall Knoxville, Tenn., 25; also for same from Bloomfield, O., 25 Summerset, 7; Monroe, 7; 2nd Des Moines, 5; Williamette, 7; Steubenville, 6; Warnock, O., 5; 1st New Wilmington, 11.60; "A Friend" Hanover, Ind., 5; Philadelphia North church, 40.

Little Girls' Home, Knoxville, Tenn.—Superior Neb. M. Band, 10; 4th Allegheny, Y. L. A. S., 30; College Springs Pres., 2.50.

Church Extension and Parsonage Fund.—1st Chicago, 20; Summerfield, 4.50; Liberty, 3.62; 4th Pittsburgh Y. W. M. S., 2; Denver, 5; Albany, Or., 5; Omaha Central M. Band for Cass st. Mission Omaha, 5; Steubenville, 6; Parks, Neb., 5; "A friend" Hanover, Ind., 5; Neill Ave., Columbus, O., first quarterly payment, 89.10.

Ministerial Relief.—1st Wheeling, 10.

Orphans' Home, Allegheny.—Superior Neb., Mission Band, 9.50; 3rd Pittsburgh, 50; College Springs Pres., 1.46; 2nd Pittsburgh, 37; Shadyside Pittsburgh, 15; 2nd Mercer, 13; A member of 2nd Mercer society, 13; Womens' Association dues, Shadyside Pittsburgh, 10.

Home for the Aged,—2nd Pittsburgh, 59; Pittsburgh Shadyside, 5; Mrs. A. R. Sloan, Shadyside, Pittsburgh, 100; also in memory of her husband Andrew R. Sloan, 100; "A Friend of Missions and A. P. Home, 10.

Life Membership in W. G. M. Soc.—Miss Lizzie Archer, Princeton, Ind., 25; Miss Eliza Cooper, Monmouth, Ill., 25.

Thank Offering.—Brookville, Pres., 6; Mrs. R. Eliza Adams, Windham, O., 10; designated to Egypt and Freedmen's equally.

Contingent Fund.—Interest 75.

E. J. SLOAN, Treas.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Erie, Pa.]

We hope the question of a general delegate fund will be largely discussed.—ED.

QUES.—What programme for monthly meetings has proved most interesting?

ANS.—"While we all believe that the strong should help the weak, and that a general delegate fund would be good and desirable, yet we find a number who are not willing to adopt the plan suggested by our committee on finance. Do we need to be educated up to this, or could some better plan be suggested?"

I believe that some of the members of our missionary societies do need educating to the fact that a contingent fund well used comes back with compound interest into the missionary fund, but many who have learned this fact are opposed to levying a tax of twenty-five cents on each member of our congregational societies for a general delegate fund, and I think this is the reason why the plan has not been adopted by some of our largest Presbyterial societies.

I think there are good reasons for this action. First, some of our societies have two or three members out of *one* family. If they are poor and are already giving all they can, 50 or 75 cents extra is more than they can afford. What must be done; one or more drop out of the society? In some of our congregations there are those who are members of two or three societies, say, Foreign Missionary, Home Missionary and Young People's. Each soci calls for dues and they are giving up to the limit their ability. 25 or 50 cents cannot be thought There is only one thing to do, to drop one or m of the societies.

In all of our societies we have those who are indifferent that it takes all of our persuasive pow to hold them there, which we exercise in the hop that they will become interested and stay becau they love to. Ask them for an extra amount a they will consider it a good excuse not to co and your hope of ever interesting them in the m sion cause is gone with them.

I feel the plan suggested is not the best, nor I assume to give one, that I consider the best, the one I give may cause some one to think of better.

When the Committee ou Finance have decided nearly as they can, on the amount needed for a ge eral delegate fund, let them assess each society cording to the number of its members. If 25 cen a member is the amount needed then the soci reporting twenty members would be assessed $5. Then leave it with the society to raise the money they think wise and best, for there are other w of raising it beside assessing a certain amount each member. Almost every society has a cont gent fund, and they would only need to make large enough to cover this assessment.

W. F. M. S. OF OMAHA PRESBYTERY.

The sixth annual meeting of the Wome Missionary Society of Omaha Presbytery was h in Dunbar, Oct. 11 and 12. It was a meeting gr ly enjoyed by those in attendance. Neither pr dent nor secretary being in attendance, Mrs. J. Williamson was chosen as President and Mrs. J. Westerfield as secretary. On the first even a most cordial welcome was extended from t Dunbar society through its representative, M Johnson. Informal responses were given to th The President's address was read and the Mis Band of Dunbar gave a very pleasing exercise. T time on Wednesday was devoted to business, ports from delegates, conferences upon "J Junior Work," "A General Delegate Fund" "Our Missionary Tracts and Leaflets," and the cussion of practical questions which had b placed in the Question Box. The roll call sho two officers and eight delegates in attenda The officers elected for the ensuing year w President, Mrs. John M Westerfield; 1st Vice Pr dent, Mrs. Peter Swan; 2nd Vice President, M W. E. Gratton; Recording Secretary, Miss C Corresponding Secretary, Mrs. Thos. Hall; Tr urer, Mrs. George G. Wallace; Delegate to nex G. M. S., Mrs. George G. Wallace; Alter Mrs. John M. Westerfield; Leaflet Secret Mrs. Margaret McAra; Secretary Junior W Miss Mary Fowler; MAGAZINE Agent, Mrs Watt. It was decided that as a Presbyterial Soc we sustain the action of the General Society i gard to a general delegate fund. The Ce church, Omaha, was chosen as the place of h ing the next annual meeting. Notice was g that at the next annual meeting an amend would be offered to the clause in the constit which fixes the annual tax at fifteen cents a m ber. On Wednesday evening a crowded house encouragement to the workers. The praise s was much enjoyed, and all felt encouraged helped by the excellent address delivered by John Williamson, D. D., upon "The Progress Power of the Gospel." The following resolu were adopted:

Resolved, 1st, That we regret our misimp opportunities for the past year; thank God f blessing upon our feeble efforts and pray the Spirit to guide us into the truth for the future.

2nd, We recommend local societies to i themselves in regard to the work contempla the coming year, and especially call atten

our Leaflet Secretary and urge each local society to secure tracts for free distribution in their missionary work.

3rd, To those societies who have gone out from us in the past year and have formed the new organization known as "The North Platte Presbyterial" we extend a hearty greeting and assure them of our prayers for their success in the great western field.

4th, That we express our gratitude to the pastor and people of Dunbar for their kindly welcome and attention to one and all, making our stay a pleasant and profitable one, and to the Mission Band for the pleasing exercise given by its members.

5th, That we tender to Rev. John Williamson, D. D., our heartfelt thanks for his able address, encouraging us in Christian work by showing the power of the Gospel in the world when in the hands, hearts and lives of God's children.

Secretary.

W. M. A. OF NEW YORK PRESBYTERY.

The semi-annual meeting of the Women's Missionary Association of the New York Presbytery was held in the Summit Avenue U. P. C., Jersey City, on Friday, Nov. 3, 1891. Afternoon session was opened with devotional exercises, conducted by the President, Mrs. T. C. McKelvey. Owing to the death of the Recording Secretary, Mrs. Wm. J. Warwick, another was elected to fill her place. Roll was called, seven of the nine societies responding. The treasurer's report, and reports from local societies, were encouraging, and led us to hope for further improvement in the coming year. Mrs. T. C. McKelvey, delegate to the W. G. M. S., gave a very excellent and interesting report of that meeting. The advisability of establishing a General Delegate Fund was discussed at some length, and a vote taken on the matter was almost unanimonsly in the negative, it being the opinion of the Association that the usual plan of assessment was better. The subject of Junior Missionary Work received considerable attention and discussion showed increased interest and zeal in the department. A very interesting letter from a missionary in India, read by Mrs. H. H. Wallace, was received with undivided attention throughout. All business completed, there was an adjournment until 7:45 p. m. Evening session was opened by Mrs. T. Newell, leading in a short praise service. An address on "Faith and Works," by Mrs. Wishart, occupied the early part of the evening, the closing exercise being a very instructive and earnest address by Miss Theodora Crowsby, a returned missionary from Micronesia, her theme, "Characteristics of the Inhabitants of the Islands." Everyone could not but feel a greater interest than ever before in that field of labor, as they listened to this delightful speaker. A collection was taken to the amount of $11.34. Benediction by Rev. A. S. Biddle. Meeting adjourned to meet in the West 44th Street U. P. C. New York City, in April, 1894.

SEC'Y.

W. M. S. OF FIRST CHURCH, NEW YORK.

The Women's Missionary Society, of the First Church, New York, met on the evening of October 6 in the lecture room of the church. This was the regular business meeting, and as an invitation had been extended to all the ladies of the congregation, the attendance was almost double that of the usual meetings.

After the business of the month was transacted, the Bible reading, on giving, prepared by Mr. Sawyer, was conducted by the pastor, Rev. T. W. Anderson, D. D. The passages of scripture called for were read by the ladies of the society, and excellent explanations of same were given by the leader. After a short time spent in social intercourse, the meeting adjourned.

As the report of this society did not appear in the July magazine with the others, it was requested that the secretary send a duplicate copy of the same at this time, as follows:

Contributions to Foreign Missions		$ 32 00
" " Home "		10 00
" " Congregational Work		337 00
" " District Work		17 00
No. of p'k'gs sent	1 barrel	
Number of garments distributed	103	
Estimated value of same		25 00
Number of members	51	
" " Magazines	6	

Secretary.

ALLEGHENY PRESBYTERIAL.

Fine weather, a full attendance, and a good program well carried out, made the Bellevue meeting, October 12, a most satisfactory one. One hundred and fifteen delegates and officers represented forty-one societies. The meeting was conducted by the president, Mrs. G. W. MacDonald. The first place on the program, after devotional and routine business, was given to an open discussion on "Delegates' Fund, as recommended by the General Society at Omaha." A motion to endorse the action of the convention was followed by remarks from many delegates. The general opinion was at first adverse to the assessment, as it would be a heavy one to some, especially to children in mission bands, and to women belonging to several societies, and having children besides in Junior societies. Ladies who had attended the convention made explainations that changed the views of a number of delegates. Still, as their societies had instructed them to oppose the action, the motion was lost. Later, however, it was re-considered, and the subject was referred to the executive committee, to be again presented to the societies, and brought up for action at the Spring presbyterial. It is earnestly hoped that some plan may in time be devised that will work satisfactorily in equalizing the burden of attendance at conventions. The following were chosen delegates to the convention of 1894: Miss Eliza McHenry, Mrs. Robert Stewart, of India, Miss Elizabeth Kennedy, Miss Mattie MacDonald, Mrs. E. S. McKitrick, Miss Lou Allison. The society empowered the committee to fill up the number of delegates to twelve from members purposing to attend at their own expense. A pleasing recitation by the Bellevue Willing Workers was followed by an address by Mrs. N. W. Stevenson, presbyterial secretary of Junior work. The advantages of organizing all the "mission bands" of a congregation into a "Junior society" with various divisions, under superintendents appointed by the W. M. S. of the congregation, were earnestly set forth under the following heads: 1. It systematizes and simplifies the whole work. 2. It gives permanency to it, the existence of the band is not dependent upon the will of an individual; if a leader grows weary or discouraged, she resigns and another is appointed in her place. 3. It gives us trained workers. 4. It includes everyone—even the little babes. Valuable hints as to successfnl methods of mission band leaders, in "one-minute talks," and Mrs. Mary Clokey Porter gave a practical illustration of how not only a mission band, but a presbyterial society, may be interested in building a map and using it. Not less practical was Mrs. H. C. Campbell's "Parlimentary Drill," in the course of which an imaginary presbyterial society was organized, given a constitution, and set fairly to work. Co-operating with Monongahela in taking up the work auspiciously begun by Miss Harriet Conner among Syrians in Pittsburg, was referred to executive committee. A paper on "The Model Delegate," by Miss Jennie B. Wallace, and the opening of the Question Box by Miss Nannie Reed, completed the program.

REC. SEC.

The Women's Missionary Association of College Springs Presbytery met in the 12th annual session

at Clearfield, Iowa, Oct. 24th and 25th. Mrs. W. T. Moffit, president, led the convention in its opening devotional exercises. 31 delegates were representing 14 local societies. Very cordial greetings were extended to delegates and visitors from the Clearfield society by its representative, Mrs. Emma Moffit, and also from the M. S. of the M. E. church, Baptist church and W. C. T. U. organization. Mrs. J. E. Black, of the Adams M. S., gave a very complete and interesting report of the Omaha convention. This report called forth the discussion of the delegate's fund, as recommended by the committee of finance at that convention. The local societies are expected to assess each member 10 cents for delegate fund. The reports from local societies evinced a growing interest and devotion in the work. Some of the societies have taken up a special Home Mission work. May we not hope to hear, at our annual meeting of 1894, of many of our societies imitating these worthy examples. The officers for ensuing year are, for President, Mrs. H. T. Jackson, Mt. Ayr; First Vice President, Mrs. J. P. Gibson, Tingley; Second Vice President, Mrs. Jane Rankin, Tarkio; Recording Secretary, Mrs. J. H. Brown, Senore; Corresponding Secretary, Mrs. G. J. Delmage, Creston; Treasurer, Mrs. J. E. Black, Lenox. Delegates to W. G. M. S., Mrs. J. P. Gibson, Mrs. Jane Rankin, principals; Mrs. H. T. Jackson and Mrs. G. J. Delmage, alternates. Miss Belle Anderson, of College Springs, was elected presbyterial secretary for Junior work and also appointed presbyterial agent for Magazine.

The papers read before the Convention had all been most carefully prepared, and added much to the interest of the meeting.

"Woman's Relationship to Missionary Work" was the theme of the annual address. This was delivered by Rev. W. R. Gray, of Coin, Iowa, and was listened to with marked attention. The consecration service, conducted by Mrs. J. P. Gibson, completed the programme.

The kind people of Clearfield and their pastor are gratefully remembered by all for their generous hospitality. Adjourned to meet in Clarinda, Oct. 1894.

MRS. J. H. BROWN, Secretary.

At the annual meeting of the Women's Missionary Association of Mansfield Presbytery, held in Fredericksburg, O., in June, the following officers were elected: President. Mrs. Phebe McWilliams, Savannah; First Vice Pres., Miss Rebecca Barnes, Fredericksburg; Second Vice Pres., Mrs. Proctor, Mansfield; Rec. Sec., Miss Kate Adams, Millersburgh; Cor. Sec., Mrs. C. Snyder, Mansfield; Treasurer, Mrs. F. B. Foster, Mansfield.

Mrs. Proctor, of Mansfield, was elected delegate to the W. G. M. S. It was decided to pay our own delegates' expenses, and societies were reminded to pay to the treasurer ten cents per member as formerly. Adjourned to meet in Millersburg the first Wednesday in June, 1894.

MAGGIE L. STITT, Wooster, O.

NOTE.—Owing to an oversight, the report of Millersburgh L. M. S. was omitted from the report of Mansfield Presbytery. Their report is: Mrs. J. L. Vance, President; Mrs. G. W. Sharp, Sec. Eighteen dollars contributed to foreign missions. Eighteen members; five copies of MAGAZINE taken.

IN MEMORIAM.

We, the Women's Missionary Society of the United Presbyterian Church of East Brook, Pa., desire to express our sorrow and bear testimony to the high Christian character of our sister, Mrs. John Davis, whom God called home September 13, 1893. When thinking over the members of our society who have gone on before, the beautiful, trusting, patient spirit of Mrs. Davis will ever be before us. May her life be an example to us all. Though weak in body she was ever willing to do what she could and took a lovely interest in all church work. She was ever present in her pew when it was possible for her to be there.

We express our heartfelt sympathy to her husband and motherless daughter and to all her dear ones left behind.

She has gone to her reward. May we be also ready.

MRS. ELLA FISHER,
MRS. SADIE PATTERSON,
MRS. LIZZIE MCKNIGHT. } Com.

A tribute of love by the Women's Missionary Society of the Seventh U. P. Church of Pittsburg.

God who doeth all things well has called home one of our members, Mrs. Thomas Mitchell, who fell asleep Oct. 25th.

Resolved, 1st, That in the death of Mrs. Mitchell we have lost an humble, quiet Christian worker, willing at all times to do what she could. She had been in delicate health for some time and was not permitted to meet with us; but she was always interested in the doings of the society. But God has called her to higher service.

Resolved, 2nd, That in this bereavement we recognize the will of our Father in heaven who doeth all things well. Her home has lost a faithful, true and devoted wife and mother, and in their sadness we commend her husband, daughters and son to the Saviour who cares for the sorrowing.

MRS. JAMES M. HAMILTON,
MRS. MARY S. LITTELL,
MRS. MARY S. WALLACE, } COM.

Action of the Women's Missionary Society of the United Presbyterian congregation of Franklinville, N. Y., on the death of Mrs. Jane Fraser, aged 76 years.

WHEREAS, Our Father in His infinite wisdom has called home one of our oldest members,

Resolved, That we bow submissively to Him who doeth all things for our good, and recognize in her death a call to greater earnestness in the Master's cause.

Resolved, That while we miss her presence, we cherish her memory. Patient in suffering, bright and cheerful in spirit, she was one who will be missed in church and home.

Resolved, That we tender to the sons, daughters and grandchildren, to whom she was so true a mother, our heartfelt sympathy and commend them to the Saviour whom she loved.

Resolved, That a copy of these resolutions be sent to the family of the deceased; a copy be placed on the minutes of this society; and a copy be published in the Women's Missionary MAGAZINE.

MRS. J. E. REID,
MRS. H. D. WALKER,
MRS. P. T. B. BUTTON. } Committee.

Action of W. M. S. of Beaver, Pa., on the death of Mrs. Alice Harper, which occured July 3, 1893.

The Angel of Death came swiftly and closed the earthly life of this sister, opening to her that unseen door which divides the visible from the invisible, and she passed beyond. Therefore,

Resolved, That in the removal of this dear sister, our society has sustained a loss; so long as health permitted, she was rarely absent—a faithful member, deeply interested in missions.

Resolved, That her interest manifested while with us, we trust, may constrain us to be more faithful to work "before the night cometh."

Resolved, That we shall miss her presence in these meetings; her modest demeanor in God's worship; her quiet, thoughtful, face; but we rest assured that the Death Angel only opened to her the door of Life, and her freed spirit escaped to be forever with the Lord.

Resolved, That we commend her loved ones to the Divine love and sympathy of Him who said, "Blessed are the dead who die in the Lord," and who also said, "I am the Resurrection and the Life."